484 It is four days journey from Shibam to Husn al 'Abr and five days from Husn al 'Abr to Nejran.

485 Routes from the coast are well provided with *siqayas*, or public fountains, near villages, and *qarifs* and *naqbas*, artificial pools and cisterns for rain-water, in the desert places. There are also of course many natural springs and water holes in the wadis. There are *muraba'as* (rest houses, called *madharab* in the low country and *sira* in the upper) at intervals approximately of a few hours' journey all over the principal routes crossing barren country. There are no definitely appointed stages, but caravans halt at places where they can graze and water their camels. They travel an average of six or seven hours a day.

492 From fifty to fifty-three thousand camels leave the camel park
489 called Therb outside the west gate of Mukalla every year for the interior. From Shihr the number is from 30,000 to 32,000. These figures include 5,000 to 8,000 in the former case and 2,000 in the latter of camels carrying food for the camel-men. Camels for this purpose are provided at the rate of about two to ten loaded camels.

Departures from and to the coast take place almost daily except during the month of Ramadhan. During that month caravans leave Mukalla and Shihr in order to arrive at their destinations by the feast day. Departures from and arrivals at Shibam for and from the interior are not so frequent.

From four hundred to a thousand loaded camels a month enter Shibam alone from the coast. It is estimated that a thousand annually come from San'ā in three or four caravans, but, as stated elsewhere, there is an increase if there is a demand.

An estimate given of the number of camels from other parts of the Protectorate and other parts of the Yemen is fourteen caravans of 1,000 camels each arriving mostly during the winter and spring. Caravans from Nejran are rare.

494 The 1934 fares from Mukalla to Du'an were as follows:—

484
435 1. By donkey, *wat'ā* and *'aser*, that is to say, riding over level country and over the rough and hilly places, standard rate. 15 to 16 dollars, but with variation according to weight, the limits each way being from 12 to 20 dollars.

2. By donkey, *watā*, i.e., riding only over the level country, standard fare, 10 to 11 dollars with limits according to weight of from 8 to 15 dollars.

Each passenger is allowed free transport of up to three *frasilas* (1 *frasila* = 20 lb.) of food.

3. By camel, *watā* and *'aser*, 10 dollars.

4. By camel, *watā*, 5 dollars.

There is no allowance for weight by camel but there is a free allowance of up to three *frasilas* of food.

The freight rates are: By camel, 10 dollars for 1 *bahar* of 20 *frasilas*; by donkey, 1½ dollars a *frasila*.

631 grazing lands, belong to them, and they range from Shihr to
101 Seihut and up to the Manahil and Jabri. The Mana[illegible] country
619 lies to the north and east of them, and the 'Awābitha and Al Heik live to their west.

619 The tribe[1] had a defensive and offensive alliance with the Kathīri, and were always a great source of trouble to the Qu'aiti. They were a byword for murder and robbery, owing to their systematic pillaging of travellers, until the Qu'aiti put an end to these activities by stringent measures some years ago. He now pays them an annual subsidy and has a " B " agreement[2] with them and they
● [489] have ceased to be troublesome. Since coming to heel the tribesmen regularly load goods from Shihr for Shibam, Seiyun and Tarim, and continually visit Shihr, Hami, Dis, Qus'eir and Reida. They are mainly nomads and own about 3,000 loading camels but no riding animals.

They are the worst enemies of the Seibani, with whom they are continually at war: Inter-tribal feuds exist between several of their own clans, but all unite in the face of a common foe under the leadership of the Beit 'Ali clan, whose chief, 'Ali bin Salim Habrish, lives at Gheil Bā Yamīn and Wadi 'Arf and is the
[623] *Muqaddam* of the Zei. A " Council of Elders " is summoned at Gheil Bā Yamīn to decide matters of tribal importance, and the tribesmen of the various clans offer their rifles to prove their goodwill in acceptance of the decision of the Elders. The Mansabs of the tribe are Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il of the Āl 'Aidarus, but the Bā Shamakha clan are under the influence of 'Abdur Rahman bin 'Abdulla and 'Abdul Qadir Āl Shibab of the Āl as Saqqaf. These Mansabs interfere in cases of serious tribal disputes or for the accomplishment of truces between fighting clans or tribes.

631 The clans of the Hamumi live in two districts, Al Ma'rab (the
101 Western) which is the smaller district and is situated to the North
619 of Shihr, and Al Mashqās (the Eastern) which lies to the North East of Shihr. The Bahasan at Tanbūl and the Yamīni are the clans living in Al Ma'rab, but also included in the district are their allies the Sha'āmila, the Bā Habān, and the Meseilīyin. The Yamīni, who are allied to the Seibani and live under their pro-
[249] tection, possess 200 camels, and the Bahasan own 100. The latter cultivate *tanbuli* leaf, which is chewed by the people of Shihr and Mukalla, and they have accordingly been nicknamed " at Tanbuli ". The Qu'aiti has a " B " agreement with them.

The other clans mentioned in the list live in the district of Al Mashqās, consisting of deserts, fields, and wadis. From the Sa'idi to the Seiyids of Beit Hamūda inclusive the clans have a special system and their chief is the head of the Beit 'Ali. From the Beit Ghatnīn to the 'Udūl inclusive all the clans have their own

1 [Hami[illegible] Zei -- Analyst] 2 [See p. 92, category 116 -- Analyst]

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

Audhalis, 'Aulaqis, and Beihanis are too far away, and it is doubtful if any federation with them could be very real. The Yafa'is, though they are excellent outside their own mountains, are at present a very difficult problem from the point of view of good order and government in them. I had almost forgotten the 'Aqrabis, but as that kingdom consists in effect of only one village on the borders of Aden and Lahej they hardly constitute a problem. But it is possible that some day steps towards the federation of the protectorate by areas may come to pass.

If, however, the political outlook is not very promising, experience of recent years has shown that in potential agricultural resources the Western Protectorate is far better off than the Eastern. It is true that its total area is not much more than half that of the Eastern and that by far the greater proportion of it is barren mountains or arid desert, but none the less the cultivable acreage is greater than that of the Eastern and the people are on the whole better agriculturists. There are fewer beduin, and the tribesmen, unlike those of the Eastern Protectorate, are many of them tillers of the land on which they live, rather than employers or financiers of a peasant class with the idea that manual work is unbecoming to dignity. On the coastal area there are large and useful oases at Lahej, Abyan—by far the biggest—and Ahwar. These oases are sure of regular spates from the Yemen highlands behind, and can grow useful crops of grain, principally millet, and vegetables and fruits of the coarser tropical kinds. There are good patches of soil in the Dhala and Yafa'i mountains, and the latter grow the best coffee in Arabia, but at Mukeiras in Audhali country there is a really important fertile area at over 7,000 feet where temperate crops are grown and which is now producing in fair abundance European vegetables and fruits of excellent quality which include potatoes, tomatoes, lettuces and so on, apples, peaches, plums, and apricots. The main difficulty in disposing of these good things, for which a ready market exists in Aden for local consumption and for shipping, is communication and transport. The Audhali plateau is over a hundred miles from Aden and is cut off from the maritime plain and the foothills by a 4,000-foot, almost perpendicular bluff, the picturesque Kaur al Audilla. So road-making is difficult and expensive, and the bad tracks play havoc with the lorries used for transporting the produce to Aden from the foot of the bluff, down which it is transported on animals. If ever the Yemen is developed agriculturally it will have great advantages over Audhali country, for roads can be better made. The main agricultural produce that now comes by caravan and lorry from the Yemen is the highly perishable and iniquitous qat, and the qat traffic is probably centuries old. Better communication and better agriculture in the Yemen would therefore make it difficult for the Audhali country to be economically worth while. Beyond the Audhalis and descending towards the heat of the desert is Beihan country, which drains to the Rub'al Khali. Having high mountains behind it, it is reasonably watered, and millet cultivation is being extended there.

The present tendency in the improvement of conditions in the Western Aden Protectorate is to select an area where conditions are favourable and send a political officer to assist the chief to establish control over his people,

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

to this rich domain, lies at the edge of the plateau of coral stone. As one approaches from the coast one barely sees the gardens of palms; soon one finds oneself in front of a high, white wall, with a great, fortified gate, which, apparently, is kept closed even during the day. The traveller, as he waits, can only see, close to the wall and rising boldly up above it, the Sultan's massive palace which now serves as barracks for soldiers.

We were obliged to wait at a respectful distance from the menacing, fortified gateway until our letter of introduction had been taken to the palace, read and deemed satisfactory enough to admit us into the tobacco town. Ghēl Bā Wazīr, as a city, has not many beauties except for the large and ancient palace and a few mosques, and we were glad to accept the invitation of one of the authorities of the place to proceed at once to the gardens and to the Sultan's country-house in the cultivated district behind the town. We, therefore, drove without pausing through the place, which reeked of tobacco. The valley side of the town, that is the north side, has less defences than the south, whence start the great thoroughfares to Makalla and esh-Shiḥr. Nowadays motor lorries convey the bales of tobacco, which are two yards long, from el-Ghēl to Makalla. Manure for the tobacco fields is brought from the coast on camels.

A richly cultivated area begins immediately behind the town. The Sultan owns much tobacco-growing land, which is said to be a great source of income to him. Close behind the town are two gardens, in each of which is a newly-built summer residence. We enter the first garden with the smaller house which is set aside for the use of the male members of the household. In the other garden is a much larger building for the wives and their female attendants.

The gate is immediately shut behind us, our following of inquisitive youths remains outside, and we stand in the silence of the luxuriant garden, trying to accustom our eyes to the deep shade under the blossoming fruit-trees. It looks just as

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000 The heat of the sun drives us away, however, from our bare hillock, but the Sultan promises to give us the pleasure of another similar excursion in the evening. We shall meet again at lunch in the palace of the Sultan of Terîm, who is to entertain us to-day.

353 342 It is exceedingly hot when, some hours later, we leave the garden city and proceed to the palace. We are received in a broad corridor, the only place where there is some breeze and, thus, some degree of coolness. The corridor is spread with beautiful carpets; at one end is a table with chairs placed round it, at the other end cushions lie on the carpets. The reception begins on chairs, but that does not last long. We are soon all seated on the floor, leaning against the cushions as is the custom here. The meal is served in a hall where there are two rows of pillars. Long and strong supporting beams cannot be obtained here, where wood is scarce and short; thus all large rooms have pillars to support the roof construction. A long table-cloth is laid over the carpets in the middle of the room. Seated around it with their legs crossed under them the great company, with few words and in a rapid tempo, feasts upon the excellently prepared Javanese "rice meal" (*rijsttafel*) laid before them.

[177] [264]

353 The mural decorations of the otherwise empty room consist of mirrors, old English prints, photographs of Java and Singapore and two large hanging clocks with musical chimes.

Tea is served in a small drawing-room with modern furniture. In Ḥaḍramaut, the new is less practical and less beautiful than the old and indigenous. *It is so hot in here, with its* coloured glass windows, that all are thankful when the meeting is adjourned.

508 489 In the afternoon the Sultan takes us by car to a broad plain where the mountain-wall recedes. He would like to make an aerodrome here and wants therefore to have our opinion. The aeroplane would be an ideal means of transport for the whole of Arabia, and especially for Ḥaḍramaut. Not only are distances great, the communications difficult and whole stretches

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often very poor in water, but, over and above this, countless internal wars make traffic dangerous and force travellers to go by very circuitous routes. This is why the Ḥaḍramī seldom knows his own country well. A learned Ḥaḍramī whom I knew formerly said to me quite truly: "I know all the volcanoes of Java and all the stations on its main railway lines, but I cannot give you any information about the wādīs and mountains a few hours distant from my home." The Sultan of Sēwūn is a relatively favourable exception to this rule in that he has seen Aden; he went there to attend a conference convened by the British authorities, where an attempt was made to arrive at a peaceful settlement of the differences between the Qeᶜēṭī and Kathīrī rulers. He desires to see more of the world, including Java, the land in which three quarters of his subjects have interests. The great difficulty, however, is to get over the Qeᶜēṭī barrier, and for that an aeroplane is necessary. The site for the future aerodrome which was shown to us seemed quite suitable.

In the evening there is again a gathering on the roof-terrace at ᶜIzz ed-Dīn. The subject brought forward for discussion is the poverty of Ḥaḍramaut and how relief from it may be obtained. In and around Sēwūn the water-level is not deep, which fact accounts for the prosperous palm-groves and fields of *dhura*. But the water-supply would have to be enlarged if it is to help the people really forward. This cannot be done by motor pumps, because they are too expensive in practice. The pump at Hēnin has to work eight hours a day to keep in existence a few acres of *dhura* and 200 small palm-trees, and that costs more in kerosene and lubricating oil than can ever be made from the produce of the irrigated land. The soil in Sēwūn is better and water nearer to the surface, and yet experience has taught that here also the motor pump does not pay. Can matters not be improved by means of artesian wells? The Sultan asks us to help by sending an expert with the necessary instruments. He says that at one time, in the days of the Ḥimyaritic kingdom, Ḥaḍramaut must have been

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afterwards with wet body in the dry evening breeze certainly does. Of course there is a servant with a samovar, who provides the glasses of tea, which are always welcome in this country of dry heat. The ripest dates are brought from the gardens; they are sweet but very astringent. The foreigner accustoms himself but slowly to this unusual and, at first, unappetising food. But soon he learns to appreciate the date whilst it is still hard and fresh.

Swimming by moonlight is an unexpected luxury and a particular pleasure to us in this country. On one side, close to the swimming-pool, there is a space for the *ṣalāt*, where a niche in the wall indicates the *qibla*[1]; on the other side there is a summer pavilion. Everything has a wash of light, delicate colour; the lines of the walls and roofs are edged with fine figures and borders, and one is inclined to forget that the material of which they are made is plain, brown mud. We spend quite a long time together with the young people on brotherly terms. They let themselves go now that no elders are present. Swimming and diving competitions are held with great gusto, until the time comes for the *ṣalāt el-ʿishā'* (the late evening ritual prayer), which is performed with suitable solemnity. The evenings at home on the great roof-terrace are always very attractive; only intimate friends remain till then, and our host puts questions which show clearly how his thoughts are always occupied with his country and people, and how he is seeking ways for their advancement.

There are many difficulties in the making of a road to esh-Shiḥr. The Ḥumūmī Bedouins, notorious for their love of fighting, and through whose territory passes the greater part of the road, have — after being richly paid — made a pact by which they promise not to oppose it and whereby Sayyid Abū Bakr binds himself only to allow the use of the road for travellers by motor-car, while the conveyance of freight shall be left to the camels of the Bedouins. There is only left unfinished a stretch of three days by camel.

[1] The *qibla* is the direction in which Mecca lies.

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amazement of its garrison. The solid wooden doors of the gate are locked; not a living soul is visible among the other mud houses; there is not a tree or shrub to offer shade amidst all this surrounding sand and loam and rock. El-Qaᶜūẓa is encircled by foes and shots are very apt to fall after sunset from the mausers of the sharp-shooters, who man the forts on the rock-wall. The doors, however, open to the tooting of our horn and we stare into the dumb, wondering faces of the soldiers and boys who come running to meet us.

Old Mubārak bin Muḥammad is the shēkh held in awe by the Bedouins and who controls all the caravans travelling from el-Qaᶜūẓa by the southern border of the "Empty Quarter" to the Yemen or to the hinterland of Aden. If he will assume the responsibility and provide us with camels and an armed escort we can risk a forced march to Niṣāb. Unluckily the mighty Bedouin shēkh is ill. We are received in a very fraternal way by his soldiers and taken to the roomy *madjlis*, which is soon chock-full of people interested in our arrival; they all come forward to greet us with a firm grasp of the hand and then begin to satisfy their curiosity by asking questions. There seems to be a great deal of contact with Java here: many speak Malay as do all the boys who so eagerly press forward. Money from Java has kept the war going so far, although the last date-palm has died long ago in the dried-up gardens.

Conversation in Malay soon breaks down the initial reserve of our hosts, and before long we are talking gaily about Java, the land of promise, with these frank and intelligent youths. The soldiers are only now prepared to speak to the old shēkh, to show him our letters and to communicate our request. A little later they come to take me to the sick man, Mubārak bin Muḥammad. The grey-headed chief is lying in a small room. He says that the region through which we wish to pass has been rendered unsafe by large bands of Bedouins and that an armed escort of ten camel-riders would not protect us against them. The only possibility for us would be to join

731 cultivators to get them back to their villages and re-establish them in time to sow their crops.

The famine of 1948–49 struck the western districts of Hadhramaut, where the situation was complicated by the dependence of these districts on rain and run-off water and flow irrigation from the wadis for crop production, and where large sections of the population relied on remittances from Hyderabad, which had been absorbed into the Indian Union, and from which transfers of currency had become difficult. Finally the repatriation of several thousand Southern Arabians, many of them from the tribes most seriously affected by the famine, brought further hardship.

Little could be done to improve agricultural conditions rapidly in these western areas of the Hadhramaut. It was therefore necessary to look to the lower areas of the main wadi where water is obtainable at easy levels, and farming can be secured by permanent irrigation.

Animal power for use on lift irrigation, and dependent on fodder crops cheaply produced only from the flood-irrigated areas, was now judged to have reached its maximum use. The Famine Relief Commissioner—in this case the Acting Resident Adviser—was advised that a large-scale pump scheme, using diesel-engined units, was the only measure which appeared to show promise of quick improvement in food production. The Commissioner and the States accepted this advice in detail and made important decisions in council which were framed to abolish all taxes on diesel engine and pumps for use on irrigation work, and on diesel oil (gas oil), and to purchase and supply cultivators with machinery for cash or for deferred payments.

731 489 The States further caused revision of an important agreement with Beduin tribes regarding the transport of fuel. In the past all trade goods, including petrol, kerosene oil, and lubricating oil, had been carried by camel caravans owned by Beduin tribes occupying the country between the coastal plain and the great wadis of the interior. With the opening of the road to the interior some fourteen years ago it was agreed that motor transport should carry only passengers and small quantities of personal luggage. In the present emergency the Beduin leaders were told of the need for motor transport to carry diesel oil for a famine relief scheme and were shown that the normal system of supplying diesel oil was in 44-gallon drums which have to be broken and repacked in drums of a size convenient for camel transport. The Beduins agreed to waive their rights, and so, for the first time in Hadhramaut history, a truly mechanised scheme, independent of the camel caravans—which are entirely dependent on fodder grazing and water supplies, which may fail in a drought—was evolved.

653 406 312 It was decided to spend up to £36,000 on a pump scheme. The Famine Relief Commission, acting on behalf of the States, arranged to purchase the machinery and to sell outright for cash or on a deferred payment system, in which case 25 per cent was added to the price for repayment over a four-year period. Speed was essential, and quotations and prices were examined for nearly every type of diesel-engined